front of the temple, one shouting 'How-ko, How-ko,' and the other 'Is-hōli.' The dance was taught them by the Todas, and the words are Toda."

In connection with the Jadeswāmi festival the ceremony of walking through fire [burning embers] is carried out at Mēlūr, Tangālu, Mainelē, Jakkanāre, Tenād, and Nidugala. At Mēlūr and Tangālu, the temples belong to the Hāruvas, who carry out all the details of ceremony. The temple at Tenād is owned by the Udayas, by whom the ceremonial is performed. In other places, the celebrants are Badagas. The festival is observed, on an elaborate scale, at Nidugala during the month of January. All those who are going to walk over the burning embers fast for eight days, and go through the rite on the ninth day. For its performance, Monday is considered an auspicious day. The omens are taken by boiling two pots of milk side by side on two hearths. If the milk overflows uniformly on all sides, the crops will be abundant for all the villages. But, if it flows over on one side only, there will be plentiful crops for villages on that side only. The space over which the embers are spread is said to be about five yards long, and three yards broad. But, in some places, *e.g.*, Jakkanāre and Mēlūr, it is circular as at the Muhammadan fire-walking ceremony. For making the embers, the wood of *Eugenia Jambolana* and *Phyllanthus Emblica* are used. For boiling the milk, and setting fire to the wood, a light obtained by friction must be used. The process is known as niligolu, or upright stick. The vertical stick is made of a twig of *Rhodomyrtus tomentosus*, which is rotated in a socket in a long thick piece of a bough of *Debregeasia velutina*, in which a row of sockets has been made. The rotation is produced by a cord passed several times round the vertical stick, of

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886 [714] that originally this milking of the buffaloes must have been the main vocation of the Badaga. The boy then takes the vessel thus filled with milk into his house and pours some of the sacred fluid into all his household eating vessels—a sign that from that day he has taken upon himself the responsibility of supplying the family with milk. He also throws some milk on the faces of his parents and relatives. They receive it very kindly and bless him, each in his or her turn, and request him to continue thus to milk the buffaloes and bring plenty and prosperity to the house. After this the boy enters the milk-house—the *Hâgôṭu*—and places milk in his *Hoṇe* there. From this moment and all through his life he may enter into that room, and this is therefore considered a very important ceremony.

795 [561] The next important rite among the Liṅgâyat sect of the Badagas is the wearing of the *Liṅga*, or the initiation of the boy into his religion, which takes place about the thirteenth birthday of the boy. The priest conducts this ceremony and the elder relations of the family have only to arrange for the performance of it. The priests belong to the Udaya sect of the Badagas. They live in their own villages, and are specially sent for and come up to the boy's village for the occasion. The ceremony is done generally to several Badaga boys of almost the same age on the same day. On the day appointed all the people in the Badaga village where this ceremony is to take place observe a strict fast. The cows and buffaloes are all milked very early in the morning and not a drop of the milk thus collected is given out or taken by even the tenderest children of the village who may require it very badly. The Udaya priest who has been invited arrives near the village between 10 and 12 A.M. on the day appointed. He never goes into the village, but stops near some rivulet adjacent to it. The relations of the boy or boys approach him with a new basket containing five measures of uncooked rice and pulse, ghee, &c., and a quarter of a rupee,—one fanam, as it is generally designated. The priest sits near the water-course and lights up a fire on the bank. Perfumes are thrown profusely into it and this is almost the only ceremony before the fire. The boys whose turn it is to receive the *Liṅga* that day are all directed to bathe in the river. A plantain leaf cut into one foot square is placed in front of the fire towards the east of it. The *Liṅgas*, kept in readiness by the parents of the boys, are now received by the priest and placed on the leaves. The boys are asked to wash them—each one the *Liṅga* meant for his wearing—in water and milk. Then comes the time for the expenditure of all the collected milk of

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